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Applying Christianity in the Spirit of Saint Francis

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THE TIDE OF EVENTS

AS WE WRITE THESE LINES, TWO events among others have been engaging public attention. One is the fourth centenary of Luther's death (1546). The other is the elevation to the cardinalate in the Catholic Church of an exceptionally great number of candidates from all quarters of the Globe.

A third event might be added. It is the greatest threat to the Catholic Church since the day Islam was at its height. Perhaps the greatest threat ever to confront the Church. The spread of atheistic Communism.

Nothing, forty years ago, would have been thought possible by way of a blacker outlook for the Church than the combination of circumstances obtaining in the sixteenth century. Catholic Europe was torn to tatters with Lutheranism, Calvinism and Anglicanism, and the Turk was calculatingly massing a super-fleet for the deathblow from the East. Add to it that the political feuds which grew apace with the religious upheaval, left the Pope practically alone in his efforts and warnings against the menacing Turk.

Yet there was Don Juan out of Spain and there was Lepanto in 1571. Pope St. Pius V at the time

ascribed the victory of Lepanto to—the Rosary!

Similar was the situation more than a hundred years later, when due to similar blind preoccupation of the European powers with religious and political feuds, the Pope again stood all alone when he pleaded and warned while the revived Turk thundered at the very heart of Christendom before Vienna (1683).

Yet there was John Sobieski out of Poland, in answer to the pleas of saintly Tertiary Pope Innocent XI and the preaching of saintly Capuchin Mark of Aviano. Really, nothing much more than the love of God and the Cross then dealt the final blow to Mohammedan advances in Europe.

In neither case did any of the great powers, so-called, do a thing beyond their bickering among themselves to save the day for Christianity; too busy with their own ambitions.

It is useless to expect that they will do anything today against the menace that threatens to engulf them along with the Church.

One thing it is not useless to expect, yes it is a duty to expect, and that is that when all these great

powers as well as the present common menace have sunk into comparative insignificance along with the religious insurrection begun by Luther, the Church will still go on functioning. That need not mean that she will be in the world's limelight with such arresting observances as the installations just passed. But it definitely does mean that Christ will be with his Church, a Church vigorously operative in any case, until the end of time. Christ promised that!

And there is nothing all the powers of this world and all its geniuses good or bad coupled with Hell itself can do, to prevail against that promise!

Luther's Lutheranism and Protestantism generally, it is safe to say, will never again be revived into a living force. Not as such, that is; as a feeder to Communism and Nihilism, yes. The people who were once adherents of bona fide dissident religions are now Communism's best feeders, even where they preserve a semblance of orthodoxy. It is as such that the Church of the near future will find them out in the open. It will be God and anti-God, Christ and anti-Christ. We must make our mind up to that.

Not with fear and trepidation! God has a way of taking a hand when the time comes for it. So often he does so through utterly inadequate seeming means, so that in his sight no room is left for flesh to glory. It is David's slingshot slaying Goliath and routing the Philistines all over again—David's slingshot plus David's trust in God. Let these hosts trust in their chariots and those in their horses, but we will call upon the name of the Lord our God (Ps. 19).

There is more to the winning of warfare on the battleground of the world than the might and mind of

human powers. God's light and grace have their destined place.

Not that we may disregard the slingshot! We may not presume. We have our duty to do. In the measure that we do it, we are entitled to rely on God to do the rest.

For one thing, public sentiment being what it is, we have now no choice but cleavage from it. Part of our duty is to inform ourselves prayerfully and purposively on the issues at stake. It so happens that these issues are narrowing down to the dignity of man. They of the opposition have been pretending to have a monopoly on what makes for man's dignity, as they once pretended to be the protagonists of human reason. On both scores they have let man down, most woefully let him down.

We must seek to penetrate more and more deeply into the mystery of how God with the light of revelation and the dispensations of grace has set man up, as high up as to his very self, through the Incarnation, the Redemption, Justification, the Eucharist, the Kingship and the Mystical Body of Christ. St. Francis made that holy knowledge his very life.

And seeing man for what God meant man to be, we must, as St. Francis did, see that we raise ourselves and all men with us so far as it is in our power, to an existence worthy of the favor of God and his Christ toward man. What intelligence God has given us, what earthly means he has placed at our disposal—more and more we must turn them to account toward that holy goal.

That is what St. Francis aimed at with the slingshot of his Third Order. The Third Order today has no nobler, and no more imperative aim. With God's help it will achieve the aim. Read the following article. ●

JUST FOR OUR DAY

IN PUBLIC LIFE
AND PRIVATE LIFE

THE CALL
TO A BETTER LIFE

Thoughts from addresses by Bishop Thomas H. McLaughlin and Fr. Richard McEwan O.F.M. Conv. (15), at the annual St. Elizabeth day Tertiary rally of Paterson N. J. November 25, 1945.

As the preacher for the day, Fr. Richard McEwan O.F.M. Conv. addressed the vast congregation assembled in St. John's Cathedral, saying in part as follows:

The Dream of the Supermen

A FEW SHORT MONTHS AGO WE WERE still gripped in the deadly tentacles of a Global war. To the far-flung battlefields went millions of brave young men and women, ready to sacrifice their life on the altar of patriotism, that this nation and the other powers of the world might never again know the ravages of war, and forever remain free.

Many of them, God only knows how many, made the supreme sacrifice. Many of them had their life snuffed out by enemy bullets and lie unburied where they fell, or sleep in a watery grave. Many who were fortunate enough to survive the chances of battle and the ravages of war lie with pain-wracked, broken, bruised and maimed bodies in hospitals all over the world.

All this happened because of the dreams of two men who believed they could develop on earth a condition or a race of supermen. One of these dreamers was Carl Marx, the father of modern Communism. The other dreamer was a man who thought he could improve on the dream of Marx and make it a reality.

Between them the dreamers have made something less than men, power-mad men, who tried to wrest from men and nations great and small their God-given dignity as free men, and made inevitable this holocaust of men if men were to have peace. There is no human power to make men supermen.

The Supernatural Man

BUT ONCE UPON A TIME THERE WAS a man who was more than a man. He told men he could make them supernatural men. Many believed him. They followed his teachings, and became supernatural men. The man who brought that message, was Jesus Christ, the Godman.

To raise his followers to the dignity of supernatural men, he put them too under obligation to engage in warfare, warfare with themselves. They would be oppressed and battle-scarred. All over the world, in every age, millions of men and women have lived and died, fighting the battle to save the dignity of their soul and keep it unsullied in the world's debasing atmosphere.

Of all this great army of men and women, who have followed Christ in the effort to be supernatural men, one stands out Christlike. He was Francis of Assisi. Of him it may be said that he sparkled like a star shining in the depth of the night, and like the dawn dispelling the darkness.

Today, more than in any other age since the time of St. Francis, there is crying need for the world to harken and return to the principles whereby Francis led men back to God in his day, back to recognize the dignity that man is destined to have under God.

On all sides today we find man pitted against man, and nation against nation, in the insane desire to ravish unto themselves the goods

of this world. There is a dark cloud lowering over the earth. The smell of gunpowder, and the smoke of cannon and bombs that hurtled their devastation through the skies, have not yet cleared away. In places the actual fighting and bloodshed are still going on. In some countries there is savage religious persecution. Inhumanities, systematized slave labor, and the brutal treatment of prisoners of war, are being tolerated.

The world peace for which our soldiery fought and died has not settled down on the world, the less so as at our very doors at home class and group are fighting it out with group and class for what each regards as his rightful earthly advantage.

All over again the mistake is being made of leaving God and his designs out of the picture of human welfare and happiness.

One Solution

THERE HAS BEEN AND THERE CAN be no order or guidance toward peace and civilization without the designs of God. Order and peace suppose the proper disposition of things toward their end and purpose. But the ultimate end of man is God, and the path to that end is the pleasure of God.

Every human being is made by God and for him. Every man is to attain to his purpose in God by observing God's law. All temporal endeavor and progress is secondary to that purpose and subject to it. If temporal progress is set above and preferred to spiritual advancement under the pleasure of God, then we have disorder. And precisely that is what has happened and is happening in our times.

The world not only has failed to consider and measure up to man's final destination in God, but has excluded it outright. God, religion,

morality have been ruled out of human enterprise. Precisely because God has been neglected, because material progress has superseded spiritual advancement, because temporal values have left no place for the eternal values, because the body has been given preference over the soul, because man has put himself ahead of God in discarding religion and morality, modern civilization has come to nought in its futility.

God alone avails to raise man above himself, as human nature was ennobled in the Godman; as men have become better men, supernatural men, by taking up the battle against themselves under the pleasure of God.

One Glorious Token

FRANCIS OF ASSISI, ONE OF THE greatest men the world will ever see, followed the lead and the pleasure of Christ. He did not strive to scale the dizzying heights of fame, to win the world's applause or to lay hold of the world's advantages, to wear the laurel wreath of honor or to carve his name on the everlasting scroll of Fame.

He was satisfied to impress the image of God on his own heart, and see it impressed on the hearts of men; satisfied for that purpose to leave the world a token of his tenderness which should speak when his lips were silent.

With that token of his tenderness, tested in his own life, Francis of Assisi brought an erring world back to the feet of Christ. That token of tenderness extended by Francis to a wayward world was the rule of life he left the world in the rule of his Third Order, the rule to which you have pledged yourselves. It is meant to help put right order, God's order and God's pleasure, into your daily life, with God and his pleasure set uppermost in your considerations, and what this world has to offer made subservient to it.

Follow that rule faithfully, and you too will become supernatural men and women. Go out into the darkness of this groping world with your hand placed by Francis in the hand of God. It will serve you better than any other light, better

than any other known way, to bring peace to your heart, and peace to the world about you.

"And whoever follow this rule, peace and mercy on them, even on the Israel of God" (Gal. 6, 16.)—

In bringing the services to a close, Bishop McLaughlin said:
The Right Use of Creatures

THERE IS NOT MUCH TO ADD TO THE words of the preacher on this occasion, except to stress that the spirit of the Third Order holds out the same hope for the betterment of the world as when it began in the day of St. Francis.

The purpose of the order is to help people lead a life in union with God in the spirit of St. Francis. St. Francis preached so sublimely, by his example more than by his words, of the right use of creatures, of the proper appreciation of God and the things God has made.

Not everybody may be attracted to the priesthood and to convent life. Yet to those who feel inspired to follow St. Francis' way, the Third Order affords an exceptional opportunity of spiritual guidance toward a life spent not merely for pleasure's sake but so as to fulfil the counsels of Jesus Christ. Jesus Christ gave these counsels not only to the Apostles but to all who hear his Sermon on the Mount: You are to be perfect, even as your heavenly Father is perfect (Mt. 5, 48).

Only insofar as this perfection spreads through the ranks of our

people, will the will of God be duly fulfilled in this world. And only insofar as the will of God and the will of his human creatures conform, will we have that order which is the foundation of peace, order resting not only on a relatively happy living for ourselves, but on our proper use of the goods of this world and the proper appreciation of our duties as well as our rights regarding them—leading to that peace and accord among men which should be a reflection of the order and peace of Heaven.

Let our Tertiaries themselves by their example in following the principles of the order attract others, to whom God will give the grace of affiliating themselves with the order; so that this school of perfection may spread abroad in the land, as in ages gone by it flourished among the Catholic peoples of Europe from whom our Tertiaries are descended.

The Third Order will live all over the world if its members carry to others the message of what the Christian endeavor for perfection can accomplish in the world. ●

OUR NEW BISHOP PROTECTOR

UNDER DATE of January 23, 1946, His Excellency Most Rev. Richard J. Cushing, Archbishop of Boston, graciously accepted the request of the National Tertiary Organization to act as Episcopal Protector of the order on the National Catholic Welfare Conference.

In his letter of acceptance addressed to National Chairman Fr. Thomas Grassman O.F.M. Conv. his Excellency said among other things: "I would do anything to further the ideals of the Third Order. Gladly, therefore, do I accept the office. With a prayer that I will be a source of help and inspiration to the saintly souls who compose that army of God's elect, I am devotedly yours"

Archbishop Cushing bears the name of Francis in the Third Order. God prosper him. Our February number (p. 25) reproduces the thought of the good Archbishop's address on St. Francis day last. ●

SERAPHIC LOVER

THE DIVINE CHILD
IN THE ARMS OF ST. ANTHONY

BY FR. CUTHBERT GUMBINGER
O. F. M. CAP. (10)

Fourth of a series on St. Anthony. Unless otherwise noted, citations are from Fr. (now Bishop) Vittorino Facchinetti O.F.M., Antonio da Padova, Milano, S. Lego Eucaristica, 1925, pp. 579-414 Incisioni.

As we go to press, word arrives that St. Anthony has now been declared a Doctor of the Church! Deo gratias!

AMONG THE SERAPHIC SAINTS none is better known or oftener invoked than Anthony. Among the Franciscan masters none is prior to Anthony in either time or wisdom. And if we behold the millions of souls who enjoy the bliss of God's face in Heaven, we see Anthony leading that group whose love for Christ was so intimate that Christ manifested himself to them under the form of a child. Anthony's sanctity, zeal, wisdom, power and perpetual appeal to Christians is linked with his all-embracing love for Christ, his King.

The Fire of Divine Love

ST. AUGUSTIN IMPRESSED YOUNG Anthony with the splendor of the fire of Divine love enkindled by the grace of God and growing into a conflagration of love for God and souls. Anthony was an apt pupil of the African bishop. Both are represented at times with flames in their hands. But when Anthony beheld the life of the Friars Minor and heard about the loving Francis, he decided that that kind of life answered more fully to the urgings of love Augustin had taught him among the Canons for ten years.

It is remarkable that the Franciscan order in all its branches and forms is styled seraphic. Our founder is called seraphic, the rule is called seraphic, our devotions, customs, houses, provinces and literature are called seraphic. Why? Francis burned with an unheard of love for Jesus Christ. For Francis, as for St. Paul, to live was Christ.

In the encyclical on Christ the King Pius XI says that no one has ever been or will ever be loved as much as Jesus Christ. All agree that of the great lovers of the Master, none so distinguished himself as did seraphic Francis. Christ loved Francis in return and gave the Franciscan order a character of love for him that goes on down the ages. The order and all about it is seraphic, and, as St. Bonaventure says, its object is to produce other saints that resemble Francis.

Anthony Seraphic Saint

AFTER FRANCIS THE GREATEST seraph of the order is Anthony. We can obtain some idea of the immense love which surged in his soul when we see how God continues to honor him in the Church. "The Lord loved him and adorned him", we sing of every confessor. Of Anthony that is especially true. Our Lord loves Anthony deeply because Anthony loved him supremely. Anthony made every sacrifice for Christ and conquered every power of his being, to become a fit instrument for our Lord's glory. Thus God honors those who love him.

St. Paul tells us that eye has not seen nor has ear heard what God has prepared in Heaven for those who love him. But we on earth see what God does for those who have made him their king and master in the service of love. How happy we are to belong to the true Church! A nation commemorates its heroes, but cannot call them back to help her. But the Church is secure in

the constant assistance of her sainted sons and daughters.

Anthony's fame, honor and power, far from waning, increase with the decades and will go on increasing since he is proclaimed a Doctor of the Church. He will teach not only this or that doctrine, or explain some passages of Sacred Scripture, but he will be more than ever the master of Divine love, the doctor of Christ's sacred humanity, and the teacher of the mysteries of the King's heart.

It was Divine love that brought young Ferdinand to the monastery of the Augustinian Canons. But from the day he heard St. Berard speak of the wonders of Francis, the young canon had no rest. His love rose to new heights when the mangled bodies of Berard and his four martyred confreres returned, to repose in Ferdinand's monastery. To become utterly like Christ, to follow him closely to Calvary, and to live and die poor and stripped like Christ, Ferdinand became Anthony the Friar Minor. Martyrdom was his goal. Who will say he did not reach it?

Benedict XIV teaches that one can be a martyr of faith, of chastity, of the religious life, or of charity. Anthony was a martyr of purity by his angelic life, and his penance and preaching. He was a martyr of the religious life by his extreme abnegation of self and all his religious virtues. He was a martyr of charity by his love for God and man, his solicitude for all to whom he ministered. Who will deny his martyrdom for faith? His preaching and courage merited for him the title of Hammer of Heretics. Was it not martyrdom to travel up and down the countries preaching Christ crucified, purifying the lands of error, and dying after nine years of such constant work?

Is not Divine love itself a martyr-

dom? We call Francis a victim of Divine love. Thus the Church has styled other saints. Shall the distinction be denied to Anthony, whose love was so great that the Divine Child came to assuage the longings of his heart? Anthony appears before the world in Catholic churches and homes holding the Divine Child and proclaiming the wonders of that martyrdom of love which his soul experienced. He presents the child Jesus to sinners and saints, to priests, religious and married people, to young and old, to rich and poor. He seems to say to all of us, Taste and see that the Lord is sweet.

Yes, Anthony is a martyr of charity, a martyr of love for Christ, for Mary and for souls. His eternal love, now glorious in Heaven, is so ardent that God allows Anthony to work miracles all over the Church and in every age, to compensate him in some way because he cannot live always on earth to alleviate our ills personally.

The Holy Eucharist

LED BY OUR SERAPHIC FATHER and the genius of the Franciscan life, Anthony made Christ his king. Everything that pertained to Christ, was sacred to Anthony as well as to Francis. The sermons of Padua's preacher reveal the genuine lineaments of Franciscan doctrine and devotion regarding Jesus Christ. Even in Portugal the young canon had a great devotion to Christ in the Holy Eucharist. One day, the biographers tell us, the walls of his room opened so that the young Augustinian could see the Host in the hands of the celebrant at the altar (p. 138).

The Tabernacle was Anthony's refuge, his school of love and zeal, his garden of delight. From our Lord in the Eucharist he learned that wisdom which he later used to combat heresy, to allay strife, and

to urge souls to holiness. In his sermons he treats of the faith needed to adore the Holy Eucharist; he made people love the God of our altars and taught them to dispose themselves rightly to receive this Bread of life.

On the second Sunday after Easter Anthony once said that "Christ is the Good Shepherd who feeds us daily with his own flesh and blood." For the saint, daily Communion for the laity was the ideal and not the exception. As we must eat daily, so we should receive our spiritual food every day in the Blessed Sacrament.

On the fifth Sunday after Easter Anthony says:

"In the Divine sacrifice we offer to the heavenly Father, angered by our sins, his own Son, Jesus Christ, as a pledge of our pardon, so that God may turn from us the lightning of his justice, if not for our sakes, at least for the sake of his beloved Son; so that, mindful of the suffering and martyrdom of his only begotten One, he may forgive us our sins" (p. 139).

In his sermons Anthony speaks repeatedly of the Mass and the Holy Eucharist. Treating of the sixth chapter of St. John, where Christ promises this august sacrament, Anthony writes with his heart's blood and sings a veritable hymn of adoration and love for Christ while explaining Scripture and dogma like a master (*ibid.*).

Miracles

CHRIST REWARDED ANTHONY'S love and faith with several miracles in honor of the Holy Eucharist. Perhaps the most famous is one related by most early biographers. At Rimini there was a noted heretic Bonvillo by name, who for thirty years led people into error and ridiculed our faith. To torment Catholics and show his hatred for the adorable sacrament, Bonvillo used

to make sport with his companions by feeding host-like wafers to his donkey, in the square before his house. This square, known as that of Giulio Cesare, is since then called St. Anthony's Square or Donkey Square. An octagonal little church commemorates the miracle God wrought.

Anthony had been preaching in Rimini, and since some heretics remained obstinate, the saint went to preach to the fishes in the river. They listened with attention, and this wonder converted many sinners and heretics. Hearing of the profanities of Bonvillo, Anthony met him one day in the square. The heretic was feeding unleavened bread to the donkey. Anthony approached with the Blessed Sacrament. The donkey left off eating and knelt down to adore the Lord of Heaven and Earth under the appearances of bread. Bonvillo and many others were converted (p. 433).

Some historians claim that Anthony repeated this miracle at Toulouse and at Bourges, but Bishop Facchinetti proves that it was repeated only at Bourges.

There an obstinate heretic argued publicly with Anthony regarding the Holy Eucharist. Anthony asked him if he would believe if his horse adored the Blessed Sacrament. The man agreed, and did not feed the horse for two days. A great crowd gathered on the third day. The heretic had a large mess of oats ready and led the horse out to eat. Anthony stood near by, holding the Holy Eucharist. The animal saw the oats, but went over to Anthony and knelt down before the adorable sacrament. Nor did the animal rise till Anthony gave it permission to eat.

A Jew, Zachary Guillard by name, converted by this miracle and Anthony's preaching, urged that a

church commemorate this miracle. He paid for the church, which has ever since been known as Saint Pierre de Guillard (pp. 428-431). It was consecrated by Simon de Sully, archbishop of Bourges (in 1230), whom the saint had upbraided in a public synod for his pastoral negligence and who reformed and became a model bishop, (Fredegando d'Anversa O.F.M.Cap., Antonio da Padova, Santo Dei Miracoli, Roma, 1931, p. 35).

The Child of Bethlehem

ANTHONY'S LOVE FOR CHRIST IS most manifest in his devotion to the Incarnation and best expressed in his sermons for Christmas. True disciple of Francis, who instituted the crib at Greccio and who could not contemplate without tears the humility of the Christchild, Anthony melted at the sight of the Babe in Mary's arms. That Child born in utter poverty, yet King of angels and men, drove Anthony to excesses of love, hard for sinners to comprehend, yet sweet to those who live in God's grace.

Anthony does not divide Christ. It is the same Lord who is a child in Bethlehem, who grows up in Nazareth, who preaches in Palestine, who suffers and dies for us on Calvary, who rises and ascends into Heaven, and who dwells in our tabernacles. A Protestant woman once asked why we picture Christ as an infant, since he is of full-grown stature in Heaven. Why do we keep photos of children who are now adults? But, let Anthony answer such questions.

His sermons show that Anthony rejoices most when he sings the Gloria with the angels and adores the celestial Bambino, born of the immaculate Virgin. With the shepherds and in the company of Joseph and Francis, Anthony finds rest kneeling at the poor crib, longing to wrap that poor Infant in the folds

of his seraphic habit and kiss him as a true lover of the great King. Anthony speaks with enthusiasm and tenderness when commenting on the texts of the Christmas season. If ever he is a true Friar Minor, it is here at Bethlehem and later at Calvary.

Bishop Facchinetti marvels, and we with him, at the number of noted paintings that represent Anthony at the crib or holding the Divine Child. But many artists also show Anthony weeping with Francis and Bernardin below the Cross, or assisting at the burial of Jesus. Poverty, humility, penance, innocence, adoration, patience and love are the virtues the Franciscan soul learns best from the Divine Infant and from Christ crucified.

Anthony and the Sacred Heart

IN PRAYER THE SAINT DELIGHTED to rest his head on the Heart of Jesus. Commenting on Jeremias (3, 28), Anthony writes that we should rest in the cleft of the rock which is Christ. Jacob of old laid his head on a rock and slept. In a dream Heaven was opened to him, and he saw angels and conversed with them, and God blest him.

Thus, says Anthony, it will be with us if we rest in Christ's open side. We shall see the splendors of Heaven, live in angelic company, and be blest from north and south, from east and west, like Jacob. From the north we shall have the grace of mortification, from the east the grace of faith and good works, from the south wisdom and the fire of love, and from the west we shall be delivered from all vices and evils.

Christ calls the faithful soul to his heart. The clefts of Christ, the rock, are his many wounds, but especially his heart. His arms are open, his wounds are open, his side is open. Thus we can hurry to his heart.

The precious blood of our Redemption comes from Christ's heart. Enter there and explore the mysteries of his blood and the peace of his heart. There we shall find light, peace, joy and ineffable delight (pp. 144, 145).

Anthony writes like a modern theologian. Was he far ahead of his time? In a certain sense, yes. True son of Francis, Anthony had learnt the secrets of the Divine Heart from living and studying the Gospel and the Incarnation.

We can see how Bonaventure learned from Anthony the art of delighting in the Sacred Heart; how Bernardin learned from the Paduan how to value the sufferings of Christ, and how James of the March drew inspiration from the same source for his devotion to the Precious Blood. Truly, Anthony is the first Franciscan Doctor! His best title would be Doctor of the Word Incarnate. He has been teaching the glories of the Incarnation not only by his sermons but still more by his pictures and statues. He holds the incarnate Word in his arms and teaches the world the splendor of this tremendous mystery.

The Child In Anthony's Arms

DID THE CHRISTCHILD EVER APPEAR to Anthony? Yes, at least once.

Knowing what an intense love he had for Christ, we can appreciate how our Lord loved him in return and allowed himself as a child to be fondled and kissed by Anthony. Anthony leads a glorious company of virginal saints of whom similar facts are recorded. Some of them are Sts. Felix of Cantalice, Stanislaus Kostka, Cajetan, Catharine of Bologna, and the Bl. Angela of Foligno, Conrad of Offida (also stigmatized), Bernardin Realino S.J. (soon to be canonized), and the Ven.

Capuchin brother Rayner of San Sepolcro. God is generous to those who love him.

At Chateauneuf-la-Forêt between Limoges and Eymoutier, Anthony often stayed with friends on his journeys. These noble people requested him to ask our Lord to bless their family and grant it prosperity. Anthony prayed, and one day he was seen bathed in light for a considerable time. On being asked what grace he had for them, Anthony told the people that God would bless their family so long as it remained faithful to God. The Carmelite Bonaventure of Saint Aimable, who records this, found it in the family writings and records, in 1684, that in his day the last member of that family died a Huguenot, and thus the castle was lost, as Anthony had foretold (p. 452).

Similar instances of Anthony glorified at prayer are recorded by other biographers. Bishop Facchinetti shows that the Divine Child appeared to Anthony in one of the houses of Count Tiso, a friend of his at Padua. The count had a house in the city and one at Camposampiero near Padua. The bishop thinks it more probable that the great vision took place at the country villa, where Anthony would retire to pray. Count Tiso watched him there once and saw a beautiful child play with Anthony. The saint held him and embraced him, and there were many mutual signs of love and tenderness. Suddenly the Babe told Anthony they were watched. Later Anthony begged the count to tell no one of the vision till his death. After Anthony's canonization, the count testified publicly to what had occurred, and touched the relics of Anthony to witness to the truth (pp. 449, 450).

Anthony may have had various visions of Christ. But our Lord al-

(Concluded on page 124, col. 2)

SELF-COMMUNINGS OF A MARTYR

CHRISTIAN PERFECTION
IN VIVID LESSONS

THE SOLILOQUIA
OF VEN. PAUL HEATH O. F. M.

Eighth Instalment

CHAPTER 12

Prayer To Begin Sincere Penance

1. O most holy Lord, you who are so entirely kind and merciful! You have appointed the time of this life as our time of reconciliation and atonement, so that we wretched sinners might come back to peace with you.

Oh, let me by your grace go back into the cell of my heart, and shut all the doors of my soul, so that neither the world nor anything else can come in to tear me away from the foot of your cross. I want to put my whole case before you, all my misery and my needs, the heavy afflictions, the severe temptations, the hard ways I have gone through from the womb of my mother on.

I want to put on the sackcloth of humility and abasement, sighing and weeping over the numberless and continuous iniquities through which I expelled your love from my heart. For I know you are the fountain of kindness and mercy that can never be emptied, and there is nobody else to whom I can go but to you, who are my sole God and Protector. You alone can help and console me in all my afflictions.

Then help me, O my God, to convert my pitiable soul altogether to you!

2. Woe is me, dearest Jesus! Too little is any contrition and devotion my soul can call forth for having so grievously offended you, my Lord, who are so loving and gentle; for having so wickedly provoked you, my King and Redeemer, with my daily sins and vanities. Ah, how foolishly I slighted your clemency. How ungratefully I disregarded your corrections. How misplaced

was the pride I nursed against you. How fruitless of me, thus to have given myself up to sensual love of myself and the world. How careless I was that I guarded myself and my ways before you and my neighbor so poorly. How far have I departed from the example of your life and suffering.

In life and in death you reached out to me with the arms of your pitying love, in order by all means to draw me to the way of truth and give my soul a kind reception on its return to you. You held back your anger with boundless patience, in order at least to move me to virtue and prevent my ruin with such long-suffering endurance of me. You were willing to make peace with me though I remained all the while rebellious and grievously insulting to you. You wanted to make me your child, your friend, your spouse, your heir, to share in the future all your blessings with me and in the present to take up all your abode and dwelling in my soul. You spared no endeavor, no cross, no humiliation to lead me forth from the welter of my sins and make my heart in every way acceptable and conformable to you. You wanted to be my Jesus, my protector, my provider, so that I could place all my hope and worry and affection in you alone and so be safe against all the misery and tribulations of this brittle world.

What shall I do before you, O my God? What shall I say? Where shall I turn? You confound me with your love, you have conquered me with your long-suffering, you have overwhelmed me with your goodness. There is nothing I can say, nothing I can repay you with

but this weak and cheap soul of mine. Woe is me that I have not recognized you earlier, have not sought you more eagerly, that I have come near you so late and so listlessly, that even now I have not given up nature's evil ways, not cleaned out the welter of the flesh, not bothered about the blindness of my soul, not wept over my unnumbered sins, not changed my depraved habits as you wish, that up till now I have not loved you, my most loving Redeemer, who are so boundlessly lovable above all things. Oh, where can I turn? Whom can I expect to put up with me, after I have neglected you, my sweetest Redeemer, when the very irrational creatures serve and obey you so faithfully?

3. So let me go on weeping and crying out, though my eyes fail with their tears and my very interior pour itself out upon the ground in contrition. I will give you no rest, and though you kill me for it I will not cease to cry out until you extend your mercy to me, until you start the fire of your love in me and burn up all my sins in your charity.

For whom have in Heaven or on earth, at home or abroad, but you? My wounds are very serious, my enemies powerful, my weakness greater than I can tell, and I need your grace and loving pity. My need is so great that it can stand no delay and no gainsaying. So I will not let go of your feet, do what you will to me, until you first turn your eyes to me.

I entreat you then, dearest Jesus, think of your boundless charity and do at last set the complete conversion of my soul to you in motion. Let your triumphant power make me your true prisoner, and your might defend me from the pursuit of my enemies. Let your clemency

pardon all my offenses, your light put my heart on the right course of your holy way, your charity set my mind altogether afire with love for you. Let your grace heal all my vices and weaknesses, and your hand preserve me hereafter from vile passions and all levity.

May you alone be the sweetness to intoxicate me, the diet to delight me, the life to revive me. May you be my God and my all, to give me comfort, so that I can all through life sing of your mercies and find under the wings of your protection a secure refuge against every temptation.

CHAPTER 13

On Not Putting Off Repentance

1. There will be joy in Heaven over one sinner who repents (Lk. 15, 7).

All that you must keep steadily before your eyes in this world amounts to this that you reflect how luckless you are in so many ways if left to yourself: to what destination you are drifting and where you will be after a few brief seasons of this flimsy life; that the idle favor and friendship of people is so often deceptive and at the last will desert you altogether; that not this earth but Heaven is your home, where you are to rest and have your eternal inheritance; where Jesus, your beloved, abides, for whom you are so eagerly clamoring day by day; where all that host of saints abide, who are your mighty patrons and loyal friends, who have trodden the same way of the Cross on which you are walking—since they have no desire but to see you share their eternal happiness with them, their joy at your steady progress is something immense.

Let your earnest endeavor, therefore, be not so much to lengthen your life here as to make it acceptable to your Creator, always bearing in mind the purpose for which you

have been created, the charity with which you have been redeemed, the numberless favors with which God has surrounded you on every side. Mind how humble and devoted your life ought to be, to help you be a true friend of Jesus, to love him sincerely and promote his honor day by day in what you do and suffer.

And promptly apply the spurs of fervor whenever you find perverse nature unwilling. Insist at such times. Reprove yourself vigorously. Say: What a wretched way to act! When are you going to quit these vain pursuits? When are you going to learn the good sense of recognizing friendship with the world for the frivolous thing it is and endeavor to secure true happiness for your soul? When are you going to lay aside this foolishness and give thought to your infirmities, so as to take up a manful fight against yourself and your faults? When are you going to give serious thought to the detestable character of sin, the loveliness of virtue, and the desirable beauty of perfection, if you are going to go on clinging to your vain ambitions, if you make no attempt to bear anything for Jesus' sake, if you go on neglecting your salvation and the love of God?

For you are at odds with God and the saints as long as you pursue your evil habits, neglect to deplore your faults and your unworthiness, and do not permit Jesus to rule your mind.

But when you come back to Christ by means of humble repentance and undertake sincerely to amend your life, you will find yourself advancing happily in a life truly renewed under the sweet sway of a new attitude of mind. God then meets you halfway, to fan the newly found devotion with his sweet invitation and to set all your affection effectively aflame with the fire of his love. Then your conscience will feel the

kiss of peace, with Jesus making his presence felt in your mind.

Then you will have the garment of charity put on you, your feet shod with readiness, the shield of courage, the ring of fidelity and the enveloping robe of purity given you, to start out on a course of life pleasing to God. The fatted calf of measureless spiritual sweetness will then be made ready, for Jesus to feast your soul.

There will then be great rejoicing and festive jubilee, with the voice of God's praise resounding all over the city of Heaven, because of your coming back from death to life, from error to the light, from Hell to the glory of Heaven, from the service of the Devil to sweet obedience toward your eternal Father.

2. It is ill-advised to put off the business of salvation from day to day. For just as penance becomes easy by frequent battling with yourself, so the less often you go in for the battle of penance, the less equal to it you will find yourself. You will find obstacles of many kinds, strong temptations, dreadful enemies, the world with its false representations, the Devil in sharp opposition, the flesh weak, the will sluggish, the appetite rebellious, the passions unruly, nature perverse, and inordinate self-love driving persistently away from what is good.

Those elements will raise their hands against you for invading their territory and jurisdiction and striving to wrest your soul from their captivity. But do not be terrified by them. When we are pursuing the cause of God, there are greater forces on our side than on theirs. They have an arm of flesh on their side. On our side there is the God of all majesty fighting for us.

So, go to work with a will and without further delay. Keep your

(Turn to page 125)

THE HIGH IDEAL

GOD'S THOUGHT
THE MEASURE OF OUR THOUGHT

GREAT THINGS
HAVE WE PROMISED

Fourth of a Series of Conferences on the Sermon on the Mount

IN THE SERMON ON THE MOUNT our Lord emphasizes, first, how the standards of the Christian differ by direct opposites from the standards of the world; next, how the Christian must keep both his knowledge of Divine truths and his life according to these truths untouched by the world, for the world in spite of itself takes the Christian as his model; and thirdly, how above all regarding the dignity of human life and the human person our ideals of thought and life must be of the highest, recognizing God's favor to man. (Mt. 5, 1-12, 13-20, 21-32).

Our Lord continues to hold up to the Christian and notably to the Tertiary the high Christian standard of thought and life (Mt. 5, 33-48.) It is a high ideal indeed which is put before us, for our Lord himself sums it up (48) in the words: You therefore are to be perfect, even as your heavenly Father is perfect — you may not rest content until your thoughts and your life in these matters measure up to God's way of rating and treating them.

Two further matters in the ideal are put before us today. They correspond aptly with certain important precepts of your Rule of Life.

1. Voiding the Divine

1. It is no little thing for man that God enters into such close relation with him. As we heard in our last conference, God means through certain mysteries of our holy Faith, especially Justification, Incarnation, Redemption, Eucharist and Mystical Body, to raise man to his own level. In addition, God permits man to approach him and make him part of his daily life and doings, in holy prayer and in the good intention for

his daily work, as we shall hear in a future instruction.

But all these holy purposes of God are bound to fall short of fulfilment unless we keep in mind that we are dealing with the all-holy God, before whom his very angels bow low in adoration. At his name Hell trembles amid the gnashing of teeth, while the Heavens burst forth in the endless exultation of Sanctus, sanctus, sanctus, Dominus Deus Sabaoth, hosanna in the highest!

God is no common thing; nor is his name; nor is Heaven, his home; nor is anything connected with religion and the Divine service. It is the use of these holy values for trivial purposes, the abuse of these terms to fill in conversation, which drags God and religion and the eternal values down to the level of the common. So far from raising ourselves and others with us up to the Divine, the level where God means us poor mortals to converse, such things drag God and the Divine down to a level where they are beneath us, for they become our sport and pastime, yes they are profanation, and they readily become sacrilege and blasphemy, the business of Hell.

2. Our Lord cautions us against lightly using the sacred act of Divine worship which we call taking an oath, calling him to witness and back up anything we say. To the purpose, and to the point of truth, should be anything we say, and with that it should rest. Dragging God and the Divine into the trivialities of life is the work of the Evil One, and to evil it leads.

St. Francis stood high in loving adoration of God and respect of his

neighbor for God's sake. But also, he went to the lengths of picking up any piece of paper on which the name of our Lord might be written, so as to bestow it properly. He understood the relation between external respect and interior religious sentiment; they stand and fall together.

So far from profaning God's holy name, we should aim at the respect which God's angels, cherubim and seraphim, pay to the Divine, filling ourselves more and more with prayerful knowledge of our Faith, seeking more and more fully to express what we know of it in our daily living.

Let Tertiaries follow their father's lead with profound respect for everything pertaining to God and his judgments and service. Let them carefully mind the rule regarding profanity. Yes and let them get the habit of bowing at the name of Jesus, of being present at Benediction and the Divine Praises whenever they can, and most of all at that great sacrifice of praise, thanksgiving and reparation which is the holy Mass.

2. Voiding Divine Charity

1. Few people are so perverse and profligate that they will violate God's holy will and the principles of the Faith without excuse and pretext. The love for what is right and virtuous is so deeply implanted in the average conscience that it seeks justification and palliation for whatever evil it does, from the abuse of sacred terms up to outright heresy and blasphemy, from nasty jokes to adulterous affairs, from petty nibbling of sweets on a fast day to the criminal embezzling of thousands. Weakness is alleged, and pastime, or compensation, even the holy virtues of love, zeal for candor and forthrightness, yes for the cause and glory of God.

So it is with so many of our failings against charity. From petty spite in talk and action, up to rank hatred, revenge and persecution including death itself — how ready we are to justify such conduct! And no plea more ready to hand than that of justice — it is what the other party deserves! And the plea of self-respect — I owe it to myself!

With these two pleas we can void a very large part of the holy virtue of charity, drawing our inclusions always narrower and our exclusions always wider and more determined. I say, a large part of charity; I should say, charity. For with charity it is much as with faith: sin in one point and you sin against all, inasmuch as there is the same motive for all. In faith the motive is God's credibility in everything he reveals; in charity it is God's favor extended to all mankind, the just and the unjust, for all are the objects of his love, inasmuch as he would have them all share in his supernatural graces, while to all he sends sun and rain and natural gifts at the same time that he gives to all of them the initial graces of salvation.

Added to this is his express commandment that we must love all men, friends and enemies, as he does; being ready to desire for them and do for them what under God should be given to them.

2. Suppose, then, a person or a group of persons are even outright enemies of ours, enemies to us personally, or enemies of what we love, our Faith and Church, our country. Still, not what they do, but what God asks of us — that is our law; and God says we should pray for those who persecute us. Not what any person or group of people may deserve at our hands — not that is our law of conduct. But the mercy

God shows them and us alike and the holy commandment he lays on us — that is our law. We are to be perfect as our heavenly Father is perfect; we are to measure up to his standards, even to the sinners who offend him, not to any human standards.

To do otherwise, says our Lord, is the way of pagans, who know nothing of God, or of publicans and sinners, who care nothing about God's pleasure. To multiply our hatreds and exclusions is to imitate such people, make ourselves slaves of them, taking not God but them as the rule of our conduct.

As drastically as words can put it our Lord insists that not retaliation but unvarying charity toward the offender is the Christian rule of conduct. For, not only does he say expressly, Love your enemies, pray for those who persecute you, do good to those who hate you. But he adds those oft misunderstood words about turning the other cheek, that is to say: Even if your best intentioned advances toward others are misjudged and rebuffed and insulted, still go on with your charity, though it too may be repudiated and insulted — heap up your good deeds on any offenders for the injury they heap on you.

3. At that, even from the standpoint of our own good and dignity, charitable inclusion of all men is the better thing. What, for example, is gained for our welfare and dignity if we degrade ourselves to the evil ways of others? What is gained by prolonging their enmity by retaliating with hatred and enmity? By how much does such conduct bring nearer to realization the ideal of God's one family one earth, which is the preparation for God's one family in Heaven? To what extent have we helped our plight if to the

injury others may heap or want to heap on our earthly well-being, we ourselves add the injury of sin to our soul? That, and the loss of eternal merit?

On the other hand, it has well been said that had there at the time of the so called Reformation been prayer for the offenders instead of bitter attacks and counterattacks and personalities, that Reformation would never have gone on its destructive way: very charity and the blessings brought down on all concerned through prayer would have brought their minds as well as their hearts nearer together.

In any case, good deeds and good wishes and prayers sincerely offered to and for offenders, is a Christlike act of charity which, like our Savior's prayer for his executioners on the cross, does not fail to have its effect on others as well as its merit before God and his angels. Witness the conversions right at the scene of the Crucifixion.

As people who have pledged our word to Mother Church at our profession that we will uphold the Divine standards along with all God's holy commandments, we children of St. Francis are on the spot to speak and act for all-inclusive Christian charity.

Above all we are on the spot to carry out that ideal in our own sentiments and actions as governing our personal conduct. Our rule imposes it on us, our pledged word enjoins it on us. Mother Church expects it of us, God can be satisfied with nothing less from us, God will judge and repay us for nothing less.

Let the burden of our prayers and the echo of our lives be the Christian thought: O my God, unite all minds in truth and all hearts in charity. Amen.

A BIT OF HEAVEN

SHARING
IS GOD'S WAY

BY FR. PHILIP MARQUARD
O. F. M. (5)

The Fourth of a Series of Conferences on Social Leadership

A VICE WHICH LIES AS PART OF the rotten foundation below Society today, is avarice. It has always plagued right living, but with the modern upsurging of materialism avarice is having a gala time of it as the guiding motive of most people's lives. Everything is sacrificed for the pleasure or the independence and power which money commands. So, get money, and more money, regardless of how; money is power.

Liberality is the virtue standing opposed to avarice. It is this virtue we must champion, if we hope ever to shake a good portion of the world free from avarice, and wake them up to consideration for others and for the general sense of responsibility.

1. God's Virtue

1. Liberality is described as the virtue which prompts us to give without hope of return. It might be called God's virtue, inasmuch as he has given us so much, creation, redemption, and the means of sanctification, besides the blessings of this life, although his infinite wisdom tells him unmistakably that there is no hope of an adequate return from us.

Avarice is something detestable. It dries up the heart and stifles the soul. St. Bonaventure, the Seraphic Doctor, says that the avaricious man is like a hog, which is good for use only after its death. Liberality on the contrary makes us lovable. It freshens the heart and expands the soul, making all things joyful. It is the spirit of God still active in his world.

2. In Holy Scripture the virtue of liberality is frequently extolled.

Holy Scripture shows how liberality brings joy to a saddened and poverty-stricken country; blessings rise up in its wake. "Blessed is the rich man that is found without blemish, and that has not gone after gold, nor put his trust in money, nor in treasures. Who is he, and we will praise him, for he has done wonderful things in his life" (Ecclus. 31, 8-9). "The lips of many shall bless him that is liberal" (ib. 28).

In prison St. Paul was filled with joy at the aid he had received from the Philipians. The generous liberality on their part was a source of consolation to him; it showed that they understood the spirit of the Faith. He wrote to them: "I have you in my heart, all of you, as sharers in my joy" (Phil, 1, 7).

In Scripture too we have proof that liberality often brings more temporal wealth instead of lessening it. "Some distribute their goods, and grow richer; others take away what is not their own, and are always in want" (Prov. 11, 24). It is the old story of not being able to outdo God in generosity. The liberal man knows that what he gives to others, he gives to God. "Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me" (Mt. 25, 40).

In the view of the liberal man, he himself is merely the dispenser of God's gifts. He knows God's gifts are infinite, so he gives of them readily and confidently. This is expressed in the words of the Tertiary priest St. Joseph Cottolengo: "There is always room for one more." His

liberality had no limits, since it was God's liberality.

3. St. Francis also recognized this virtue as one belonging preeminently to God. He saw this Divine liberality in the wonders of nature, inanimate and animate. It gripped his soul. In his giant strides to be God-like, he knew that he must possess this virtue in union with his Master.

The manner in which he distributed the goods of his very first followers, is eloquent of his desire to teach the world a lesson in liberality. The priest of Assisi, Sylvester, was the first to learn it. It shocked him into being the first priest to follow Francis.

In the rule for Tertiaries we find that St. Francis did not overlook this important virtue. He realized its social consequences as well as its advantages. With this in mind, he set no fixed dues for Tertiaries, but advocated free-will offerings. "Let them contribute according to their means to a common fund, from which the poorer members may be aided, especially in time of sickness, or provision may be made for the dignity of Divine worship" (2-12).

The idea of liberality also enters into the injunction instructing Tertiaries to make their last will in due time. St. Francis wished to keep his followers awake to the idea of giving, and warned against unnecessary holding, much less of grasping for more.

2. Your Virtue

1. What is God's way, and what St. Francis made his way, should also be your way. Possessing the spirit of liberality, you can be a force for social good amid your surroundings.

Today the Third Order is aggressively advocating a program of liberality. It is known as the Tertiary

three-point program of popular Christian economics. You should be a devotee and advocate of this three-point program.

The program calls for you: a. To commit no sin in heart or hand for the sake of goods of fortune; b. to observe moderation in acquiring and enjoying goods of fortune; c. to administer all goods of fortune in a way that they will serve the common good no less than personal advantage.

Here we are particularly concerned with the second and the third point. They bring out the idea of sharing both opportunities and goods of fortune; yes in imitation of Francis, we are not only to share our goods, but our person and time as well. The Franciscan virtue of liberality embraces all this.

2. For a modern example of the honest-to-goodness practice of the virtue of liberality we can perhaps cite no more striking example than Mr. Lo Pa-Hong. He was a Tertiary of St. Francis and a real apostle, living in Shanghai China. God had blessed him with an abundance of the goods of this world, and he used his abundance truly as God himself dispenses his abundance.

Mr. Lo Pa-Hong was the father of a large family and the busy head of a number of big business enterprises. Yet he exercised the virtue of liberality to the extent of giving himself, his time, and his goods for others. Some styled him the Rockefeller of China. But he was more than that. He acted not merely from a humanitarian motive but from a supernatural one, from love of God, and love of neighbor for the sake of God.

This is evident from his Tertiary life of prayer and from the label he

gave his activity; it was formal Catholic Action. In 1911 he formed a Catholic Action group which had for its aim "to suffer and to obey". He put the prospective members on a three-year probation, obliging all to make a daily meditation and examination of conscience, and to spend some time in spiritual reading. The apostolic work of the members was inspected weekly by Mr. Lo, and he saw to it that every six months the members made a day of recollection besides an annual retreat.

His Catholic Action group worked under the spiritual leadership of the vicar apostolic of Shanghai. The group was still very active at the time of Mr. Lo's untimely death in 1937. At that time it numbered ninety men and thirty women.

Mr. Lo set a gigantic pace for all his followers. His main desire was to bring Christ to others. He desired to get everybody so far as possible, to possess the Divine life of Christ in their souls. On his person he kept at all times a small bottle of water for emergency baptisms. Many a condemned criminal found his way to Heaven through the tireless efforts of this lay apostle.

His work for the poor was not haphazard but organized. He built large institutions and hospitals to care for them, such as Mercy Hospital ten miles outside of Shanghai. Everyone was welcome to his help and that of his institutions.

Millions in money were needed to carry on his program of liberality. He gave freely and willingly of his own, and when there was nothing of his own available, he also humbled himself to beg from others. In begging for assistance he preferred to approach wealthy pagans, because he felt that this charity would bring them the grace of faith. And he was not mistaken. Seven such peo-

ple were baptized before Mr. Lo's own death.

All his work was under the patronage of St. Joseph. Financial worry never bothered him as he wrote check after check. He realized that St. Joseph would never allow the financial well-spring to dry up. But he kept good St. Joseph very busy indeed.

His unswerving confidence in the intercession of St. Joseph is strikingly apparent from a fact which happened in the bombing of Shanghai by the Japanese in 1932. Mr. Lo and his business associates had just erected a new electric power plant. In the face of the Japanese aggression they tried in vain to get war risk insurance from the large foreign insurance companies represented in Shanghai. Many of his business partners had invested all their valuable funds in this enterprise, and naturally they were frightfully worried.

Mr. Lo calmly laid the matter in the hands of St. Joseph, since everything humanly possible had been tried. He told his associates not to worry, as he had just taken out the very best sort of insurance policy. The terrible bombing came and destroyed much of Shanghai, but the electric power plant remained untouched except for a few small bullet marks. St. Joseph showed again that God truly cannot be outdone in generosity.

This spirit of liberality must be made yours. With it you will bring more joy to the world and to yourself. There is more joy in giving than in receiving. The world must be taught this lesson. As Scripture puts it: "It is more blessed to give than to receive" (Acts 20, 35). Your endeavors in putting over this lesson, will help in the rebuilding of the world for Christ. ●

FEEDING HIS SHEEP

A page on points of Catholic Action by Field Secretary Vincent McAloon.

VENTURE TO TELL CHRIST THAT you love him — as Peter did that morning at the water's edge — and you will hear from those Divine-human lips: "Feed my sheep." Peter and those with him knew what Christ meant, and they lost no time in spreading "the good news". No more then than today could people come to know Christ unless someone brought them the knowledge that Peter and his followers started to spread. Christ gave that command early in the morning after Peter and the others had worked hard all night; and that was early morning in the life of his Church.

Now, when the day is somewhat spent, he gives the command again, especially to all those who assure him of their special love. Say, "Lord, thou knowest that I love thee," and you will hear the selfsame words: "Feed my sheep." By virtue of the fact that a Tertiary makes a public profession of special love for Christ, he must be ready to respond with great sensitiveness to his voice when he asks us to carry his teachings to the millions who at this late hour possess little or no knowledge of him, their Creator, their Redeemer, and their all.

Those with Peter that morning must have turned to him for further orders. That is our cue — we turn to the Holy Father. In January, 1935, with the approval of Pope Pius XI, the Sacred Congregation of the Council decreed that the Confraternity of Christian Doctrine be established in every parish. Interesting is the fact that two months previously the Hierarchy of the United States, at their annual meeting November 1934, appointed an episcopal committee on the Confraternity, setting up a national center at the National Catholic Welfare Confer-

ence in Washington, this center to service with literature and advice the various diocesan and parish units. Since then the Confraternity has spread. What is now needed, among other things, is that it go on spreading until it satisfies the decree that there be a unit in every parish.

A unit of the Confraternity occupies itself with spreading Catholic doctrine. Lay people are called to work hand in hand with the clergy and the religious in this apostolate, which in effect feeds particularly the minds and hearts of Christ's most neglected sheep. You may enter the work of the Confraternity as a teacher to assist with the actual instruction; or as a fisherman, one who does home visiting in order to persuade those who need instruction to come to it; or finally, as a helper, providing meeting space, transportation or other practicalities.

Has your parish a unit of the Confraternity of Christian Doctrine? If so, is it well staffed with vital, spiritual lay people? Or is it, like so many other societies, suffering from anemia for want of lay workers ready to declare their love for Christ and respond to his "Feed my sheep"? For those Tertiaries who are not bound up with some other worthy apostolate, and who know that they can fulfill one of the types of Confraternity membership, this apostolate is a challenge to their professed love for Christ, the Good Shepherd.

There is an added reason why Tertiaries should be actively interested in this work. It was a Tertiary, Bl. Hippolytus Galantini, who founded the first confraternity of Christian Doctrine. We should pray to him that God may bless our efforts today.

THOSE PESKY THOUGHTS

A page on Self-training to Duty, by Fr. Fabian Merz O.F.M. (5).

WOULD YOU DENY THAT UNCHARITABLE thoughts are the most frequent matter of your sins and confessions? Nothing of a serious character perhaps, but sins nevertheless. That must have been in the mind of the sacred writer when he wrote (Prov. 24, 16): "A just man shall fall seven times". Let us hope the rest of the verse applies too: "And shall rise again"!

The frequency, the haphazardness, the senselessness of such faults may account for our indifference to them. There is no such indifference in the Divine notice: "Do not judge, and you shall not be judged. For with what measure you measure, it shall be measured to you" (Lk. 6, 37, 38). Goodness, if the good Lord judges as we judge of others! Thank God that these thoughts just run through our minds. We do not mean them so seriously. If anybody asked us, we should never think of expressing such judgments conscious of their seriousness. And that does save us from a lot of Divine wrath.

Yet, if we seriously on unfair grounds judge another guilty of a serious sin, we sin seriously. We deserve the judgment of God for the way we have judged him unjustly in our neighbor.

But what are we to do about such pesky thoughts? Do not tell me that they do not enter your mind; that would be equal to saying that you never suffer in any way from pride. That is where the trouble lies. Why do we judge others so severely? Is it not because we add, not perhaps in our conscious mind but at least subconsciously: You would not catch me doing such a thing; I would never be so bad, or such a fool.

Surely, we want to stop that bad habit. That is what we promise at every confession. But where are we getting? Is it possible to stop it?

You can be sure it is possible, for our Lord commands it: Do not judge. And right in those little words lies the key. Our Savior does not say that we must think well of what our neighbor does in the case. Neither does he say, Judge well of your neighbor. He does say very definitely, "Judge not." Do not judge? Then what? What else is there to think about? Please do not tell your Savior that the only thing you can think about are the doings of your neighbor. If that is all you can think about, it is time to look for other subject matter for your thoughts and conversation.

Yes, that is an idea. Maybe that is really what is wrong. Our thoughts are too much about how much better we are than our neighbor, and not enough about what our Lord says of everybody's need of his grace and what we should be without his grace.

Did you ever hear of the eleventh commandment? It is man-made, but it serves a Divine purpose. The eleventh commandment reads: Mind your own business. And that means also your own weakness.

Every time we catch ourself thinking about other people and judging them (need I add, unfavorably?), just let us say to ourself: Mind your own business! That will soon help us change the subject of our thoughts.

Let us try it. And see whether, the next time we confess, we have not cut down the number of times we have minded other people's business, even though just in thought. ●

FRAMEWORK OF DISTRICT MEETINGS

A page on Fraternity Administration, by Fr. Conrad Polzer O.F.M. (10)

AFTER THE GROUNDWORK HAS been laid as described in the February number, the following details need attention:

1. A complete list of district membership alphabetically arranged with address and telephone number. Eight little squares on a line with the name record attendance from October to May. Enough space at the end allows for remarks, such as: excused, ill, not interested, etc.

2. A second list containing names of all who have phone numbers, arranged in groups of about five. One of each group is responsible for relaying any important message from the district officer, such as time and place for wake of a deceased member of the district or nearby parish unit. The balance would have to be notified by post card or grapevine.

3. A third list carries the names of all sick or shut-ins. Here too it would be advisable to have squares for each month to check when visits were made and by whom.

4. A final list would keep a record of all income and disbursement for each month and a summary report at the end.

A loose-leaf folder is ideal for the above records; the leaves can be conveniently replaced when necessary. The remaining sheets are serviceable for minutes. What to report and the respective duties of district officer and secretary, will appear in a later issue.

To secure unity of action where several districts have been organized, it is necessary for all district officers and secretaries to meet once a month at fraternity headquarters, where new projects are assigned or old ones stimulated, and written re-

ports are submitted to the general district officer. The latter condenses the same for the fraternity board meeting, where it is read, and then made common knowledge in the monthly bulletin.

How to get members to attend these meetings? It entails a greater or lesser effort on the part of either district officer or secretary to mail printed post cards, at least a week in advance of scheduled meeting. To telephone a day or two in advance has been found wanting. The following notice may serve:

St. Fraternity, address

Dear Tertiary,

You are kindly requested to attend the coming Third Order District meeting at

St. hall (date, hour).

Since district meetings help much to build up group Tertiary Catholic Action and to carry out the ideals suggested at the fraternity meetings, we trust you will be able to devote one extra evening of the month, so that some of the following projects may be better realized: Good attendance at wakes, Communion Sundays; proper care of sick members; promoting retreats, pilgrimages, mission work, Seraphic Mass Association, night adoration, weekly or monthly holy hour, Priest Saturday, Third Order literature, family Rosary; recruiting new members, reclaiming the inactive.

May the Franciscan reading or address, question box and social (where possible) offer some compensation for your extra sacrifice. (Other remarks.)

Kindly bring this card along and leave with district officer.

District Officer

Phone

Address

No doubt, only larger fraternities will be interested in this setup and feel inclined to try something similar. For further information, the writer will be glad to oblige.

GOD OUR FRIEND

The Spiritual Life in brief chats by Fr. Juvenal Emanuel O.F.M. (5).

TO YOU THERE IS NO MAN LIKE your father. You idolize him. You are proud of him. You love him. And yet you are a bit in awe of him. You are not so free and open with him as you are with an intimate friend. You confide things to your friend that you would not care to talk over with your father. God knows how you feel about it. Therefore he dwells in you not only as your father, but also as your friend to whom you can confide all your affairs.

At the Last Supper Jesus said to his apostles: "No longer do I call you servants, because the servant does not know what his master does. But I have called you friends: because all things that I have heard from my Father, I have made known to you" (Jn. 15, 15). The Apostles had looked up to our Lord as their master. But now on the eve of his suffering and death, he tells them that they are not servants but his friends. God tells them he is their friend! He is not only their friend but yours too. Is there no limit to God's love? All that he does to win your loving confidence!

Friends like to visit together. You often talk to your Heavenly Friend, but you do not hear him speak to you. Have you ever stopped to figure out why that is? Is it perhaps your fault? You do not chat freely and confidentially with people who keep on offending you. Just think of how many times a day you offend your divine Friend, a friend who wishes and does you only good. It is your sins that keep him silent.

God loathes sin. Mortal sin expels him from you. The wonder is that venial sins do not drive him out, because they too offend him and are detestable to him. That he re-

mains, is just another proof of his great love. Would you like to live in a dirty, unswept hovel? Neither does your Heavenly Friend like it. But he puts up with it for your sake and continues to live in your soul though it is soiled by the dirt of deliberate venial sins.

What a patient and devoted friend he is! He sticks by you; and once you quit offending him and purify your soul from the stain of sin, you will hear him talking to you. Read the lives of the saints; how freely the Divine Friend conversed with them.

The monks of a certain monastery took in a beggar who was an acrobat by profession. He enjoyed the life of the convent. But he was sad because he could not pray and sing like the monks. He had great devotion to the Blessed Mother. He wanted to do something that would please her. But what? All he could do was perform acrobatic stunts. That is what he would do! He would give our Lady an exhibition. On the carpet before our Lady's statue he tumbled and somersaulted, did handsprings and fancy steps. His heart and soul were in the performance. He gave our Lady his very best. Finally, he sank before the altar and died. He is known as Our Lady's Acrobat.

Do you want to please our Lady? Then give your very best to her Son, who lives in you as your friend. Just think of all you do and how you put yourself out to please your earthly friends. How many friends have you lost because in some way or other you slighted them, perhaps unintentionally? How touchy they are! How careful you have to be! Your Divine Friend is not like that. He does feel hurt if you offend or

neglect him. But if you are sorry, he forgives and forgets. Look how the Apostles deserted him during the suffering; how St. Peter even denied him. Yet on the day of his

resurrection he appeared in their midst. He did not scold them. He said "Peace be to you." He treats you the same way. You will never find a better friend. ●

A SYMBOL

THE HOLY LAND AND THE FAITH

IT SEEMS TO BE PART OF GOD'S providence that worthwhile things shall have their price. The grace of God and the faith of God, like the kingdom of Heaven itself, go to those and certainly stay with those who do not shrink from the proverbial battle with world, flesh and the Devil; while the Faith in the sense of God's true Church has been a sign of contradiction from its very entry into the world with our new-born Savior. In the several nations and countries as well as in the world at large it has been a continuous battle, now more now less acute, to advance it, to revive it.

So it continues too with the holy places where our Lord was born and lived and died and rose to his glory, to establish the Faith and win for us Divine grace.

Nothing more natural in all the world than that we who have benefited eternally of our Lord's saving word and work for us, should treasure the very ground on which he trod; should hold especially dear the scenes of the more notable mysteries of his life and death; should wish to acquire them, mark them with fitting shrines and monuments; should certainly wish to have access to them, with utter freedom to venerate there the holy things they recall.

Sheer loyalty and gratitude to our Lord demand such sentiments. As it would argue an unpatriotic and ungrateful, yes altogether spiritless and unworthy people that

A BURNING QUESTION DEMANDS SOLUTION

would leave unmarked and unobserved the scenes made notable by its national heroes, ever so much more unworthy and lacking in both human and religious idealism should we have to call the Catholic or the age that had no care and no warm heart-beat for the places which are the native land of our redemption to God and eternal salvation.

In a bygone day titanic efforts were made by the Christian people of Europe, Catholics all at the time, to win by force of arms the possession of the Holy Places, or at least free access to them. For good or for evil the Crusades, by their very might and their centuries of duration, put a deep mark on the civilization of Europe, a cast of mind and political conformation which endures even if faintly to the present day. They of that bygone age considered the prize worth the price.

In the midst of the Crusading age, in a way bred of it, there entered the campaign a new sort of crusade, a crusade of the spirit, quite as herculean as the military campaigns, with the same end in view of securing free access to the Holy Places as a worthy outlet for the devotion of the faithful. St. Francis of Assisi, the great lover of Christ, he whom mere thought of the scenes of our Savior's life and death could send into ecstasies of fervor, fathered this movement for the spiritual conquest of rights in the Holy Land, a conquest with the weapons of truth, and of charity in-

spired by Christian truth, as the only compelling force.

It is significant that what force of arms could not carry, has been carried for the past seven centuries by St. Francis' spiritual crusade. What access our Catholic people have been able to secure and maintain throughout these wearisome centuries, has been in the main with the sons of St. Francis, the Order of Friars Minor, as custodians of the Holy Places in the name of the Church.

But as with grace and with the Faith itself, it has been and it seems destined to remain a prize won and held at the cost of continuous sweat and blood—from the earliest days of Christianity, when ancient heathendom through the Roman emperors sought to erase the very traces and memory of the Holy Places, down to our day, when paganized Christian as well as Jewish movements are constituting a threat that is scarcely less mortal than the Mohammedan engulfment of the Middle Ages. Due to the shifting political scene, the menace is immeasurably more deadly in outlook than at the end of World War I, when nothing but a strange dispensation of Providence saved the situation.

The present moment is one that calls, not for incriminations and animosities—toward anybody! It is a situation calling for the best fruiting of truly Christian sentiment and virtue. St. Francis found the way to combine serpentine prudence with dovelike simplicity in order to teach his day a lesson, profiting by the best that our holy Faith teaches and as trustfully putting it into action—one man unarmed against a hostile front and an unsympathetic background. Like him we can see no point in the flat contradiction of un-Christian antagonism advanced to support devotion to Christ. While

we must and will advocate the use of every legitimate human means to save the Holy Places for Christian devotion, it must be done with Christian devotion, it must be done with Christian consideration and obedient to Christ's injunction to do good to even outspoken enemies and to pray for them.

This is a crucial moment for the Holy Places. Our Father General Valentine Schaaf speaks of it as "at the moment the paramount question of the Franciscan order."

By that token it is a time for earnest prayer and sacrifice on the part of every lover of Christ and every follower of St. Francis. It is a time for us all to inform ourselves on "the Question of the Holy Places," that is to say, on the just claims which the Catholic Church has before any human tribunal regarding the Holy Places and the fair aspirations all children of Mother Church and her spouse Jesus Christ should have regarding these places. It is a time to ask ourselves what are our personal sentiments regarding the modern crusade for the Holy Land, the land hallowed by the life and work of our Savior for us.

The several commissariats of the Holy Land among us will be glad to supply literature on the Holy Places past and present, on the claims and aims of the Church and the Franciscan order there, and on the really vast-scale work being accomplished there amid the anxieties, toil, tears, and profuse bloodshed of many centuries. Apply to the Commissary of the Holy Land, either at 1400 Quincy Street N. E. Washington 17, D. C.; or 3140 Meramec Street, St. Louis 18, Mo.; or 1500 34th Avenue, Oakland 1, Cal.; or 2010 W. Dorchester Street, Montreal, Canada.

It may be well to note that in all churches of the world there is a collection for the Holy Land on Good Friday. ●

GOD'S FAMILY

BOOKS
AND WHAT'S IN THEM

LEADERS
MUST BE READERS

TWO OUTSTANDING BIOGRAPHIES shall head our list of books for this time.

The centenary of the St. Vincent de Paul Society in America is worthily marked by the appearance of The Great Friend—Frederick Ozanam, from the pen of Mr. A. P. Schimberg, author of the popular life of St. Francis known as The Larks of Umbria, and editor of Milwaukee's Catholic Herald Citizen. The study follows Ozanam through his brief but crowded life of forty years, years of devotion to the Catholic cause of truth and charity. Not yet out of his teens, he becomes a Catholic defender and organizer of defense at Paris University. Scarcely twenty, he founds the great work of his life, the St. Vincent de Paul Society (1833), all this while pursuing his course in Law, in which he took the doctor's degree in 1836. In 1839 the first notable work in his series of literary publications puts in its appearance, and he wins the degree of doctor of literature. In 1844 at thirty-one he becomes professor at the Sorbonne. In 1847 he begins his travels, which were to take him to England, southern France, Spain, and Italy—the latter country proving an inspiration for certain literary work which has made his name nearly as famous as the great Society he founded. For Ozanam's Franciscan Poets with his version of the Fioretti proved to be contributions of the first rank both to the Franciscan revival and to literary excellence. Published in book form in 1852, it had roused admiration through advance articles appearing as early as 1847. The author justly devotes space to Ozanam's spiritual kinship with St. Francis (of whose First Order he was made an affiliate

—he was not a Tertiary, as stated on p. 179). Death came in 1853 when Ozanam's fame and work were established throughout Europe and America. 345 pages, \$2.50. Bruce. ●

In the sheaf of Newman publications marking the centenary of his conversion last year, there is a tribute by the well known American convert John Moody. Moody's John Henry Newman fills a gap, inasmuch as it treats Newman's life in a properly balanced fashion both as between certain more ponderous works and briefer biographies, and as between the Anglican and the Catholic periods of Newman's career. A convert from the Episcopalian church himself, Mr. Moody approaches his task with the advantage of keen appreciation of Newman's difficulties in the Anglican communion as well as after he had started out on the path to Rome, yes and after he had entered the Church. The book definitely has a place of its own in Newman literature as giving perhaps the best perspective of that distinguished convert as a man, a thinker, a literary artist and a saintly character—a life at once complete and reduced to handy compass. 353 pages, \$3.75. Sheed and Ward. ●

On the devotional side there are several new offerings on God's family.

There is The Golden Years, the story of the Holy Family itself up to the parting of Jesus from Mary at the beginning of his public life. It is recounted with pious reflection as well as attention to fact and authentic legend. The author is "a wife, mother, and apostle of Christian charity." Co-author and editor is Father Husslein S. J. The re-

tult is a book of thirty chapters, one for each of the Hidden Years, deeply and safely edifying, written with tender appreciation and no little poetic touch. 200 pages, \$1.75. Bruce. ●

Our Lady of Fatima (accent the first syllable) is the story of the apparition of the Immaculate Mother to the three little ones at the now celebrated Portuguese shrine, told by Archbishop Ryan O. P. of Port of Spain. It is not a mere recital of the apparitions, but an interpretation of their significance for our troublous times, notably also as touching the doctrine of Our Lady as Mediatrix of All Graces and the devotion to the Immaculate Heart of Mary. Newman Book Shop. 235 pages. ●

A third, revised and enlarged edition of Sanctity in America, by Apostolic Delegate Most Rev. Amleto Cicognani, is recently on the market, from St. Anthony Guild Press. A pageant of pioneers, bishops, missionaries, founders, preachers, teachers and lay folk confronts the reader, saintly men and women from many walks of life on the American field of action, some of them well advanced toward the goal of beatification and canonization. This edition has been in the happy position to add much new material on the subject of such advancement as well as in point of new publications on the subjects in question. In all nearly 300 pages. \$2.00. ●

Gethsemani Abbey publishes a 400-page Compendium of the History of the Cistercian Order (\$4.00), by one of its members. In four parts the periods of foundation, glory, decline, and restoration are passed in review, harking back to earliest monastic life in the Church and the significant days of St. Benedict, down to La Trappe and our own day and country. It is the

story of a struggle for a religious ideal, a struggle which gave the Church some of its greatest saints as well as bishops and popes, and left an indelible impress on European history and culture. To read the Compendium is to gain an insight into that history and culture such as would else require the laborious study of a goodly book shelf of incidental volumes. ●

An instructive souvenir and parlor-table piece is The Priest Goes to War, a pictorial outline of the work of the Catholic chaplains in the second World War, published by the Society for the Propagation of the Faith (New York offices, \$1.00, stiff paper cover in colors). It is not only a crowded album of pictures showing chaplains and forces in kaleidoscopic action review, but at the same time a panorama of the missions and the work of the Church in dozens of corners of the Globe—a mission souvenir as well as a war souvenir. ●

For the priest and pastor of souls there is With Parables, by Fr. Arthur Tonne O.F.M. (3), a sermon for every Sunday and feast of obligation. The author is a home missionary and retreat master of many years' experience. He modestly says that the only unusual feature of the sermons is that every one of them begins with a story or an illustration; which in itself would be enough to recommend them. At the same time you can dip in anywhere and find the brief talks recommending themselves for the practical way they delve into everyday life and help to sanctify it. The format is that of a loose-leaf folder, with plastic ring binding, and flexible covers, each sermon complete on a single sheet. \$2.00. Didde Printing Co. ●

From the Provinciate of the Capuchin Fathers, Detroit (10), comes a volume of Meditations. It

is the second volume of a set of four, from the pen of Fr. Bernardin Gobel O.F.M. Cap., translated by his fellow religious Fr. Berchmans Bittle. The volume before us covers the season from Ash Wednesday to Holy Saturday and is devoted almost exclusively to the sufferings of our Lord. A foreword deplores the fact that nothing further is known of the German author, nor of the remaining volumes. We cordially agree, however, that the volume may stand on its own merits as a worthy contribution to Franciscan ascetical literature, and that, of general application, notwithstanding the allusions to the constitutions of the Capuchin order. 260 pages. ●

Franciscan Herald Press are the publishers of A Little Office of St. Francis, for use by Tertiaries. Compiled by Tertiaries of St. John's Seminary, Collegeville Minn., under the direction of Father Basil Stegmann O.S.B., it follows the structure of the large Divine Office in abbreviated form, so arranged too that the twelve Paters, Aves and Glorias find a place. Suitable psalms and antiphons with Scriptural readings, verses, responsories and hymns as in the large office, make up the text. 30 cents, quantity rates. ●

The Catholic Writer Yearbook for 1946, a comprehensive directory of Catholic publications and their manuscript needs, appears from The Marolla Press, Pence Wis. ●

Barton-Cotton Inc. of 1517 Guilford Ave., Baltimore 2, are the publishers of The Madonna in Art, Vol. 1, being seventeen color reproductions of the work of world-famous painters from many schools and periods, with brief histories. Further editions are to follow. Exquisite 3½ x 6 souvenir and collector's pieces. ●

It will be good news to the thousands of friends of Pusillum, the little four-volume set of daily meditations for priests, to know that it is again available at Franciscan Herald Press, regrettably but unavoidably at the increased price of \$5.00 the set. ●

The Capuchin Annual for 1945-46, edited by Fr. Senan O.F.M. Cap. at 2 Capel Street, Dublin (\$2.50 a copy), is a mighty volume of approximately 350 reader pages plus inserts in color, with contents on a great variety of subjects from Irish history and culture past and present, profusely illustrated with a scholarly selection of pictures of Irish notables, scenes, and art subjects. ●

(Concluding page 106)

lows us to know of his appearing at least once, for our encouragement and consolation. For the same reasons Christ came to Anthony, to reward him for his fidelity, innocence and sacrifices, to encourage him in his heroic work of ruling the friars of writing profound books and preaching to Catholics and heretics. What else went on between Christ and his servant, we can only surmise.

Anthony is our most typical saint and God alone knows what an ocean of good has flowed to the hearts of people from that torrent of delight which the Divine Child poured into the heart of Anthony, and which he pours out over the world. He invites to the heights of sanctity young and old, rich and poor. He is a most eloquent sermon for the religious life and the best promoter of vocations to the Seraphic order. While devotion to him is verdant and please God it will so remain—the Franciscan order will flourish.

(Other articles to follow)

SELF-COMMUNINGS

(Concluding page 109)

him in view, your mind on the crown. Look up at the standard of the Cross; the sight of it is terrible to all the enemies of Christ.

Let Jesus at every instant be your hope, your perfection, your meditation, and then give no foot of ground, nor let down on your resolution. For thus you will presently find yourself possessed of undaunted courage, much desired enthusiasm, unexpected fervor, unexampled peace, and the happy victory.

Let it not depress you if at times the burden of penance seems hard on you. For it was a very bad mistake on your part to give so much way until now to your carnal appetites, so that now you have to bring such effort to bear on the struggle with yourself. But consider for whom you are fighting and against whom you are striving: you are fighting for God and struggling against the powers of Hell. You are in it for Christ and the eternal happiness of your soul. The course of repentance seems hard to you because you have not yet gotten the better of yourself, and the perfect love of Jesus does not yet prevail in you. You have sinned in so many ways against him, and you can never endure enough to make up for the offense.

3. What do you expect to gain from those worldly trifles about which you are so anxious day after day, that they keep you so given to every new experience, so taken up with what is beautiful, so relaxed for what is sensual, so eager for anything that seems more dear and precious? How will such things help you in the welfare of your soul, in defeating the Devil, in taming the flesh, in securing Divine grace and true happiness? Is there perhaps

anything worthwhile to be gained by them? And just how long do you think you will enjoy them, seeing that momentarily they are ready to take flight, and in the end you shall willy-nilly be deprived of them?

Let those idle things be. Brace yourself. Summon up a manly spirit and the dauntless fervor to follow humbly where Christ leads you. Right here and now say without further delay:

Here is where I begin to appease my God. Here is where I start out on the road away from this wretched condition in which men spend time, to find at last the grace of my Creator. Here is where I begin repenting, declaring war on myself, to make up for the time hitherto lost. Now I mean to run right up to my crucified Lord and say to him: Dearest Jesus, I have sinned against Heaven and before thee. I am no longer worthy to be called thy son (Lk. 15, 21).

For at the moment the gate of mercy is open, it is easy for you to find Jesus, victory over sin is possible, the rigor of Divine justice is inclined to bend, and you can get the pardon of all the wrong you have done. If you still go on being negligent about it, you will regret your neglect hereafter when it is too late.

You do not know how frail your condition is; how soon you will be deprived of all means of doing good; what day, what sickness, what straits will take this temporal life away from you. And then you will no longer be able, neither by fervent prayer, nor by humble repentance, nor by any work you may undertake, to bring God's favor down on you.

(To be continued)

ITEMS OF INTEREST

European exchanges from the war-locked countries are again putting in their appearance.

A very welcome windfall has been a recent copy of *Acta O.F.M.* It comprises numbers 7-11 (July-December) of the fifty-fourth volume (1945), in a single issue of thirty-two pages. Items from it include the following.

A sanation of defects (p. 48) committed in good faith in the erection of fraternities and in the reception and profession of novices of the Third Order was conceded by the S. Congregation of Religious under date of March 22, 1945, and applied promptly by the then Vicar General of the order, Most Rev. Fr. Polycarp Schmoll. The sanation covers the period from May 1, 1938, to March 22, 1945.

The account of the September audience granted by the Holy Father Pius XII to the Tertiaries of Rome (p. 56) gives the date as September 20, 1945. As to those present at the audience, the account says there were "several hundreds, with directors. Present were also our Most Rev. Fr. Minister General Valentine Schaaf; Fr. Commissary General for the Third Order in Italy (O.F.M.), Benvenute Magnani; Fr. Bernardin Barban, a visitor for the Third Order in Italy, who had prepared the audience; and a number of representatives of the three Franciscan families". The text of Pope Pius' address is given in Italian as it appeared in *Osservatore Romano* for the following day, September 21 (see *FORUM* March 1946 p. 67).

On page 49 there is a notice that all priests and friar students of theology O.F.M. who were such on December 31, 1944, and are still in the order, are enrolled in the Union

of the Clergy for the Missions. For the privileges of the members the notice refers to *Acta O.F.M.* 1941 pp. 48-49.

A pathetic feature is the long list of recently deceased friars, especially the frequent specification "died for his country, died in an air raid, slain by an enraged mob, slain by marauders, killed by enemies, death by accident, died at Dachau". The list does not include the tragedy of Yugoslavia and eastern Europe. It closes with the names of ten friars slain in Manila February 1945 by the Japanese.

Field Secretary Vincent McAloon's recent itinerary through March has included: First Friday Club, Providence; Little Flower Retreat Guild, Cenacle, Newport; Lyme Foundation, Hartford; St. Thomas Aquinas Church, Bronx; Commissariat of Province 9, Pittsburgh; Catholic Cultural Centers, Pittsburgh; University of Notre Dame; Holy Name Society; St. Joseph's, Hammond; St. Bede College, Peru Ill.; Wings of Mercy Apostolate, Belleville Ill.; St. Benedict's School for Lay Apostles, Benet Lake Wis.; Commissariat of Province 3, Cincinnati; Grail Workers, Loveland O.; Chaminade High School, Dayton; Alvernians, Chicago; Postmen's Adorer Guild, Chicago; St. Patrick's High, Chicago; St. Joseph's Seminary, Teutopolis Ill.; St. Meinrad Ind.; Holy Family Friary, Oldenburg Ind.; Holy Name Society, Pittsburgh; Dun Scotus College Junior Third Order, Detroit; regional conference, Third Order Juniors, Aurora Ill.

The latest number of *The American*, quarterly review of inter-American cultural history, January 1946 comprises articles on: Menendez Pelayo and America, by Fr. Rodrick Molina O.F.M.; Don Fray Alonso

so de Montufar O.P., Second Archbishop of Mexico, and Guadalupe, by Dr. A. M. Carreno; The United States and the Brazilian Naval Revolt of 1893, by Fr. Michael McCloskey O.F.M.; Facets of Mexican Thought—Jose Vasconcelos, by Dr. Kurt F. Reinhardt; The Franciscan Provinces of South America, past and present (continued), by Fr. Marion Habig O.F.M.; The First History of Latin American Art, by Dr. Robert C. Smith. Documents, notes and twenty-six pages of pertinent book reviews complete the issue of 146 pages. \$4.00 a year. Academy of American Franciscan History, 16th and Shepherd Streets, N. E., Washington 17, D. C.

The Catholic Mirror of Springfield Mass. devotes page 23 of its February number to a picture and pen sketch of San Diego's Peter J. Keleher, Tertiary, Holy Name man, promoter of the laymen's retreat movement, and apostle of the press.

A retired insurance man, all Mr. Keleher's available funds except for a meagre subsistence and all his time are devoted to the distribution of Catholic literature. At 74 he makes the rounds daily of hospitals, jails, railroad stations, clubs and other institutions, "to share with others the inspiration he himself has found in reading Catholic literature."

Brother Benjamin Musser, member of the Order of Friars Minor by affiliation, sends us the following reminder:

This year of 1946 is a Third Order Papal centenary, which is to say, that the latest six Sovereign Pontiffs have successively bowed their tiara before the ragged little bearded Poverello of Umbria. To be less poetic but precise, for one unbroken century, beginning in 1846, when Pius IX took the vacated throne of Gregory XVI, a Franciscan Terti-

ary has shepherded the universal Church—Pius IX, Leo XIII, Pius X, Benedict XV, Pius XI, and our gloriously reigning Pius XII all have belonged to the Third Order of St. Francis.

Our felicitations to Very Rev. Fr. Provincial Damase Laberge O.F.M., of the Canadian Province of St. Joseph, who has been nominated Prefect Apostolic of the Canadian mission of St. Joseph of the Amazon in northeastern Peru.

The mission, of which we had occasion to speak in our February number (p. 60), as well as in our June number 1945 (p. 188), was founded by Fr. Damase in 1944, after an extended five-month tour of inspection. In addition to this territory, our Canadian brethren are in charge of a flourishing mission parish for Japanese in the capital city of Lima Peru.

Bolivia is now added to the countries of South America in which Franciscans of the North are asked to come to the help of local missions depleted of personnel by the war. At this writing five Franciscans from provinces of the United States and Canada are preparing for the journey to the Bolivia mission, headquarters at San Ignacio in the Chiquitos territory, of which Bishop Berthold Buehl O.F.M. is vicar apostolic.

Among promising seminary fraternities of the Third Order is the group at Kenrick Seminary, St. Louis, organized February 10, with nine professed members and twenty-three novices, the latter not yet in Major Orders. Former National Secretary Maximus Poppy O.F.M. notes that a young Tertiary from the seminary of the Cleveland diocese brought the germ to Kenrick.

The Kenrick group has lost no time in getting into communication with the Tertiaries of the St. Paul Seminary, and they are working on

special statutes modeled on the St. Paul plan. ●

Word from Rome says that among other beatifications, that of Tertiary Contardo Ferrini is set for May 12, the Third Sunday after Easter. Thus will a jurist and university professor of our day, who died in 1902, receive the honors of the altar as Blessed. A pamphlet life of Bl. Contardo Ferrini, A Modern Hero of the Faith, is published by St. Anthony Guild Press, a reprint of a sketch by Fr. Marion Habig O.F.M., appearing in the FORUM for November 1939 p. 265.

One of the postulators for the cause of Bl. Contardo was Fr. Agostino Gemelli O.F.M., who in younger, cynical years once went to hear Ferrini from sheer amusement that a modern university professor should still believe in God! ●

Our Lady of Consolation province (16) reports a total of 47 fraternities, all functioning, four of them being institutional fraternities and seven fraternities in parishes of the diocesan clergy. Four new fraternities were established in 1945. ●

The Catholic press, through the kind offices of Fr. Irenaeus Herscher O.F.M., librarian of St. Bonaventure N. Y., has carried notice of the death during the war of Sister Berta Hummel O.S.F. Sister Hummel was the universally famous ar-

tist and designer of these quaint child subjects which have become favorites with connoisseurs and collectors no less than with the general public.

A native of Massing Bavaria (1910), not far from Oberammergau and the Parzham of good St. Conrad, her talent for drawing drew attention to her even as a child. In 1927, just in her teens, she entered the Academy of Fine Arts in Munich. In 1929 she went to live with the Franciscan Sisters of the Holy Family at Munich, later joining the community and making her profession August 30, 1934.

With the spread of Nazism and the elimination of the sisters from their normal sources of income, Sister Hummel's work proved to be the important means between them and utter starvation, concentrated as they were toward last in an Alpine convent. She herself, like so many of her fellow religious, seems finally to have succumbed to under-nourishment and fatigue, date not given.

St. Bonaventure's College harbors a suitable collection of Hummel subjects. So many of her subjects carry the mark of the busy bee (Hummel means bumble-bee), and those who knew Sister Hummel knew her always, in fun, in work, and in the service of the Master, as the busy, happy bee. ●

THE FRIENDS

A man was dying. His three friends were at his bedside—Money, Family, and Works.

Said Money, to reassure him: "The moment you die, I will go to church and have vigil lights founded in your memory."

Said Family: "I will go along with you to the very grave, and I will mourn you loyally all the next year."

The sick man then turned to the third friend, and bade him goodby.

"Oh, it is not goodby," said Good Works, "for I will go along with you wherever you go!"

The man died. At God's judgment seat Money and Family could do nothing for him with lights, nor with mourning and grand funeral; but Good Works put up so eloquent a defense for him that the angels themselves opened the gates to hear it and let him in. ●

CALENDAR OF PLENARY INDULGENCES

MARCH

4. St. Benedict the Negro C. 1 Or.
14. Palm Sunday and every day of Holy Week—G. A.
16. Solemn Commemoration of St. Francis—P. I. for renewal of Profession. Also additional P. I.*.—The nine Tuesdays before the feast of St. Anthony begin.
18. Holy Thursday. Station Indulgence.
21. Easter—G. A.—St. Conrad of Parzham C. 1 Or.*
24. St. Fidelis M. 1 Or.
28. Bl. Luchesio, First Tertiary—St. Paul of the Cross C.
30. St. Joseph Benedict Cottolengo C. 3 Or. (presumably renewed)*.—Bl. Benedict of Urbino C 1 Or. (Cap.). On one Friday of Lent.

GENERALLY

On the day of reception and the day of profession.

On the day of the monthly meeting.

On two days of the month at choice.*

On each Tuesday (St. Anthony). Visit to the exposed Blessed Sacrament.

On the first Friday of any month.

On the first unimpeded Saturday of any month, for attendance at the votive Mass of the Immaculate Conception according to the rubrics.*

On each of twelve successive first Saturdays of the month. Prayers in honor of the Immaculate Conception. The first Sundays may be observed instead.

On the seventeenth of any month. Visit to the Blessed Sacrament exposed and devotions to St. Paschal.

On each of any six Sundays of the year, with prayers in honor of St. Louis the Bishop, with a special plenary indulgence if the Sundays are observed successively.

On the titular feast of a Franciscan church.

*Signifies an indulgence that can be gained only by members whereas the other indulgences can be gained by all who visit a church of the order.

General conditions besides particular conditions specified: Confession, communion, visit to a church of the order, Our Father, Hail Mary and Glory for the intentions of the Holy Father.

Form of the General Absolution or Indulged Blessing as given in the confessional: *Autoritate a Summis Pontificibus mihi concessa plenariam omnium peccatorum tuorum indulgentiam tibi impertior. In nomine Patris et Filii et Spiritus Sancti. Amen.*

Any priest having the faculties of the diocese can give the Indulged Blessing in this form in the confessional.

OBITUARY

Your prayers are requested for the repose of the souls of the following departed members of the three Orders of St. Francis:

Msgr. Francis A. Rempe, Rev. Thomas Dalton

Br. Lambert Doll O.F.M. (3)

Sister Ventura Eberle (40-1, Sr. M. Callista Faber (12), Sr. M. Leonissa Schaefer (12)

Appleton: Bertha Kessler

Brooklyn: Anna Burke, Elizabeth Connors, Elizabeth Loughran

Chicago: Kunigunde Barth, Bessie Race

Cincinnati: Anna Klosterkemper, Elizabeth Rennekemp

Cleveland: Mary Vasilkovics

Detroit: Louise Clannon, Martha Ohnsat, Mary Steinmetz

Louisville: Wm. Horace McIntyre, Helena Sprunck, Mary Casey, Emma Hoell-

man, Mary Sandfort, Virginia Spahn, Margaret Shea, Mary Hamilton, Rose Koertner, Elizabeth Peiper

Milwaukee: Katherine Werner, Anna Schneiderwirth, Elizabeth Kemmer, Adelaide Knetzgar, Antionette Guskea, Margaret Planer, Adelaide Witheck

New York: Grace Clagett, Augusta Kenly, Catherine O'Herrin, Bertha Morgan, Joanna Cotton, Helen Doyle, Carie Brennan, Margaret Dale, Nellie Gallagher

Quincy: Mary Benz, Catherine Kemner, Catherine Nauert

Saint Louis: Mary Robinson, Rose Tucker, Henry Gertken, Mrs. M. Dazet, Mary Alice Ziegler, Mary Haemmerl, Virginia Dempsey, Rose Keitz

Springfield: Anna Stelte

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